

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

VOL. X.

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'UNITY.'

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NOTES.

We invite our readers, in this number, to take part in the installation of Rev. George Batchelor as pastor of Unity Church, of this city, so that we may become better acquainted with him, and that we may feel ourselves more closely identified with his people. We make room in this issue for the full proceedings, to the exclusion of the reports of the Iowa and Nebraska Conferences and other interesting matter, which will appear in our next.

When a London brewer confesses that the Salvation army has reduced his receipts \$15,000 in one year, does he not thereby justify, somewhat at least, the pretentious name of this army?

We have long felt, with the *True Religion*, that "Liberal Unitarians and Liberal Universalists have too much in common to magnify differences." And we would say so often, in these columns and out of them, were it not for the conviction that these forces can not be talked together, they must grow together. We cannot argue ourselves into a common harness; but we are working ourselves into just that. Now, brethren, do not stop to discuss this, but just keep on working.

The American Missionary Association, which, we believe, is the chief missionary arm of the Congregationalists, started out last year to raise \$300,000. At its recent meeting in Cleveland it reported \$319,584 raised, or 22 per cent. more than they asked for. There is real vitality back of such a disappointment, and only a greater vitality can correct whatever of error they may stand for, or supplant whatever of false method they may represent.

The committee on the "Meadville Theological School Fund," appointed at Saratoga, announce that but \$9,000 out of the \$50,000 yet remains unsubscribed. This sum, we hope, will be promptly made up. Contributions may be sent to C. H. Burrage, Treasurer of the A. U. A., 7 Tremont Place, Boston. The school contains this year nineteen students, two of whom are ladies. Present indications, as well as past experience, assure us that the most will be made out of the material in hand.

Of making newspapers there is no end. The Congregationalists are reaching after still another. It is claimed that it is not to be the organ of either wing; but still the inspiration which has given it the financial foundation of a \$100,000 is supposed to have come from the Newman Smythe phase of thought. The paper, as yet, is unnamed and unedited. When it appears we will look for still more of that genial orthodoxy that has more smiles than spunk, more good nature than strong nature, standing for the gospel of respectability rather than the protesting gospel of progressive and aggressive reason.

At this time, while our newspaper exchanges are so busy in discussing the question as to whether the Unitarian Church has a future or not, the opinion of the great humanitarian, Louis Kossuth, upon the matter is, to say the least, interesting. In a consultation with Prof. Kovacs, of Hungary, last year, he said, as reported by this gentleman: "I rejoice over your connection with the English and American Unitarians. Spread their ideas and faith as widely as you can in Hungary. Their faith is

the only faith which has a future; the only one that can influence the intelligent and interest the indifferent." An Unitarianism that cannot "influence the intelligent and interest the indifferent" (if such exist), does not deserve a future, and in common with all others who believe in a vital religion, we will rejoice in its death.

Superintendent Luckey, of the Pittsburg public schools, has recently declared against the spelling book, and he wants to supplant the readers that contain the speeches of Webster and Clay with the newspaper. This is too radical for us, and we cry out in defence of the children. Save them for a few years, at least, from the heavy burden of modern life—the newspaper. Let them remain ignorant of the turmoils and the scandals of society; let them, if it must be, handle words for a while "as dead things" standing in military files, as they used to in "Webster's Elementary," rather than to acquire that dreadful pertness of the well-informed child. The twelve-year-old who is a good converser on the "topics of the day," is something to make one sigh. It is pathetic to see a soul assume the burden of the world so early.

At a recent Sunday School Conference in Massachusetts, one of the speakers recalled the saying "that Dr. Channing worked by pressure, Theodore Parker by blows," and urged that the blow system was as necessary as the pressure system in Sunday School work. The *simile* is a good one, as is also the comment. The liberal movement is greatly in need of the engine that can strike sure, strong and heavy blows. We have not in mind the pugilist, who strikes to bruise an opponent, but rather the pile-driver, whose ponderous hammer drives down through mud and slush into the solid subsoil that which becomes the sure foundation for a lasting superstructure; or, if you prefer, the well-directed beetle that drives home the wedge. Luther was a mighty sledge-hammer, and the Reformation came into being under his blows. Slavery was never abolished by smiles, and there are abuses and errors that cannot be kissed out of existence. "That culture is defective," says Emerson, "that does not arm a man." Unitarianism has learned but half the gospel of Jesus if it does not add to his beatitude of peace the beatitude of conflict also. "Blessed are the peacemakers!" Aye, verily; but "blessed" also "are they which are persecuted for righteousness' sake!" The sword was a symbol of his work as well as the

olive branch. While the world is wicked and humanity perverse, one phase of the Church of God must remain militant.

"Christians tell us that they cannot stay in business and be out-and-out Christians. Then let them come out of business. It were better to die in the poor house and die honest, than to stay in a world full of iniquitous business and die in sin. If Christ were in the world he would not make money. Nor should his followers be heaping up money. I do not believe in Christians laying up \$50,000 and \$100,000 a year. It is a moral wrong in the face of the great religious needs of the world. Last year even our own denomination gave hardly \$300,000 for foreign missions, and that less than the year before, and this hardly more than was given thirty years ago. And yet we are told by high authority that this country makes money enough every twenty years to buy out the whole German Empire, lands, cities, navies and all. But with this vast increase in wealth, and with one person out of five a professing Christian, yet our missionary secretaries find it almost impossible to go on with their work for want of funds. And what have we? Beautiful churches, excellent organs, fine singers, and personal indulgence in a world of luxuries. Analyze a contribution box in a rich church, and how many twenty, or ten, or five dollar bills do you find in it? A man worth an income of \$15,000 to \$20,000, sings:

Had I a thousand worlds to give,
That were a present far to small,

then puts a nickel in the contribution box.

In view of such facts as these it is easy to see that it is not more speculation or more chances in the world of despair that the church needs to make its religion acceptable or effective; but more of the grace of earnestness and self-denial. Why ask for a scheme of salvation in another world when we are not willing to use the one we have in this?"

The above is an extract from the speech of Dr. Goodwin, of this city, recently made before the Christian Convention, at St. Louis. They so fully concur with our ideas that we are glad to let him speak for us editorially. We are not surprised that the correspondent of the *Advance* speaks of it as "the most marked address of the occasion." The correspondent also was probably correct in his surmise, "that the good doctor would not find it so easy to say such things to a Chicago audience, full of business men and fashionable ladies, as he did to a St. Louis convention of Christians."

One of Charles Sumner's interesting and suggestive papers is entitled "Prophetic Voices Concerning America," showing that the gift of prophecy was not limited to Bible times and lands. In the same line, a few years ago, a notable article appeared in the *Saturday Review*, entitled "Secular Prophecy," in which was shown how Arthur Young and Lord Chesterfield foretold the French Revolution. William Cobbett predicted our war of secession, at the beginning of the present century; and Heine foresaw the recent German-Franco war. A correspondent of the *Christian Register* contributes another illustration of this power of prophecy. He says that in 1872, after the National Unitarian Conference had expunged from its constitution the noble "Ninth Article,"

which justified its claims to a broad fellowship, substituting therefore an article that excluded from its councils some of the clearest heads and purest hearts of the Unitarian communion, one of the speakers yielded to the prophetic impulse in the following words :

"Believing, Mr. President, that things are never settled until they are settled right, believing that this is settled wrong, I am prepared to let this matter pass by with a placid temper. I have no desire to take the attitude of an agitator, having the conviction that upon final, repeated, deliberative reflection the Conference will see it,—I do not know whether at its next meeting, at its *tenth* meeting, or at what time in the future. . . . So clear and sure is my sense of the truth that this Conference can not and will not finally part company with such men, that I expect and I serenely wait now for that action which I just as confidently anticipate, as I believe it to be the only sound and just position for the Conference to hold."

It was exactly upon the *tenth* meeting that grace was given to this body to restore the expunged article, and thus begin the process of restoring the fair proportions of the inclusive arch that ten years ago was knocked down. The prophetic soul is simply the soul gifted with the insight that is born out of large wisdom and a great sense of justice.

LIBERALS AND INDIFFERENTS.

If one were to judge of the strength and following of liberal religious thought by the statistics so often made use of by a certain class of its advocates, he would infer that it must have upon its side the large majority of the population. It is a very common thing to hear these good-natured persons quote from statistics the number of the church-going people in any community, compare this number with the whole population, and then, since the churches as a rule are "orthodox" in faith, include the balance of non-attendants in the ranks of "liberal" thought and belief. Not content with this appropriation, they even invade the popular churches and lay claim, also, to no small portion therein as belonging in reality to the fold of liberal faith.

Now, if all this were valid and true, one would look to find in every community of five thousand people at least one strong religious society based not on the traditional creeds but on the broader thought and fellowship, the larger ideas of human history and destiny born of our time. As a matter of fact, however, he finds it quite otherwise. There are towns and cities, not only of five thousand but of fifty thousand people, and very many cities of from ten thousand to thirty thousand people in the country, where there is no church or public religious meeting outside the lines of what

is called orthodoxy. Moreover, the churches and religious societies over the land, outside these lines, are very few when compared with the great number within. What is to be said to this? We are told that liberal thought is individualistic and difficult of organization, which is doubtless true. We are reminded that many earnest and devout persons, who have dropped all direct church connection, are devoting themselves to work as truly religious, but under more secular methods. This, also, to some extent is true. But these and all like suggestions are quite inadequate as an explanation of the facts referred to, supposing the inference from the statistics to be valid and just. What, then, shall we say? The simple fact is that the inference so commonly drawn, and with such complacency by a class of liberals, is not valid and just. To become indifferent to traditional forms of belief does not mean, necessarily, the adoption of new. To drop out of all church relations is no sure indication of a desire for new and nobler forms of organized religious life. To have ceased to be "orthodox" does not imply that a man has become "liberal." He may be neither. It would be as true to say that all persons attending, or in any way connected with, the popular churches are there because they believe the articles and creed, as to say that all outside are where they are because they have any positive affiliations with distinctively liberal religious thought. The fact is that a large portion of the latter are simply indifferent. They are negative. They care as little for distinctively liberal thought as for orthodoxy. They contribute to the support of neither. They will go to hear Col. Ingersoll ridicule the popular theology, laugh with him at its inhumanities and defects, applaud his somewhat coarse and easy wit, and then send their children to the nearest church on the following Sunday, to be taught what they have joined in ridiculing the week before. They call upon the representative of one church as soon as another for the marriage ceremony or the funeral discourse. They are not liberal any more than they are orthodox in belief. They are simply indifferents. They affiliate with no party. They support no ideas. The cause of religious truth owes nothing to them. They are negative, not positive. Belief implies some positive attitude of mind. Really to espouse liberal views in religion,—larger views of God and the divine government; of the soul, its nature and destiny,—is to love those views, to feel their value, to stand up for them, to contribute to their spread. It is more

than a falling away from a traditional orthodoxy. It is a rising into a new and nobler belief.

Let us bear this distinction well in mind. We do not claim for liberal religious thought all who have simply grown indifferent to the traditional creeds and to the customary Sunday services of the churches. We far rather relieve the fewer really earnest adherents of liberal religious thought of the alleged indifference and want of practical results so often laid at their door, but which do not belong there any more than they belong at the door of the popular churches. The more thoughtful and constructive phases of what is called liberal belief, as distinguished from orthodoxy, have abundant power to quicken life and build up noble character and conduct. We see proofs enough of this all about us, as well as in the story of many who have done their work and passed on. But this is only when that thought is really embraced, loved, believed in earnest. Then it molds the life. Let it be borne in mind that liberal religious belief is something more and higher than lukewarmness or complete hostility towards an outworn creed. It is an earnest and positive attitude of the mind and heart, not negative. To do this will temper our own expectations and our sometime disappointments. It will enable us the better to appreciate our work and the service it requires of those who would enter upon it. There are genuine orthodox believers, after the honest and manifest meaning of the creeds; but fewer and fewer every year in this transitional age. There are genuine liberal believers, increasingly more, we believe, with every year, by reason of these movements of religious thought to-day. There are also indifferents, and it is to be feared these outnumber either of the above. Reader, which are you?—a genuine, orthodox believer, or a liberal believer, or an indifferent? F. L. H.

WORTHY OF IMITATION.—A picture amateur of New York city, named Durr, having accumulated a fine collection, bequeathed it to the city, and it will probably be the basis of a public gallery. The Lenox library contains a number of fine pictures, and hence the Durr collection is the second public benefit of the same kind. These examples are worthy of imitation both in city and country.—*Boston Commonwealth.*

A NEW TRINITY.—The son of a nobleman in England, who studied divinity at Oxford, had a yacht in which he spent most of his time with his fellow students. Being but very imperfectly prepared for examination, he could hardly answer any question, when the examiner, to facilitate him, asked, "Pray, sir, how many persons are there in the Trinity?" The pupil, supposing the professor alluded to his boat, named after the College, answered, "Four, sir, besides the steersman!"—*Unitarian Herald.*

Contributed Articles.

TO A TRUE FRIEND.

ABBIE M. GANNETT.

When friends are faithless, life has left
But Duty's mandate stern, Thou must!
Thus many a year was I bereft;
Thou camest, and again I trust.

The Power above no blessing hath
Greater than this to give mankind;
'Tis death itself to lose our faith,
But oh! what heavenly joy to find.

REFLECTED LIGHTS.

CELIA P. WOOLLEY.

The evening star that softly sheds
Its tender light on me,
Hath other place in the heavenly blue
Than that I seem to see.

Too faint and slender is that beam
To keep its pathway true,
In the vast space of cloud and mist
It seeks an exit through.

Nor light of star, nor truth of God,
Through earth-born clouds and doubt
Can straightway pierce the hearts of men
And drive the darkness out.

On bent, misshapen lines of faith
We backward strive to trace
The love and glory that we ne'er
Could gaze on face to face.

Each fails, through dim and wandering sight,
The vision whole to see,
But none are there so poor and blind
But catch some glimpse of Thee,—

Some knowledge of the better way,
And of that life divine
Of which our yearning hope is both
The prophecy and sign.

WORK FOR WOMEN.

MARY P. W. SMITH.

Many Unitarians realize that one of the most urgent duties now pressing upon us as religious liberals is the wide circulation of our literature, especially throughout the West. On one hand they find a large class who have become dissatisfied with the orthodox doctrines in which they were reared, and eagerly welcome views which satisfy their religious aspirations without disgusting their reason and common sense; on the other, a multitude of bright minds that have drifted, or

The Chicago Pulpit.

On Sunday, the 5th of November, Rev. George Batchelor entered formally upon the pastorate of Unity Church of this city. The installation service was conducted entirely by the pastor and people themselves, and was as impressive as it was simple and home-like. Below we give in full the leading parts of this interesting and suggestive service. After music by the choir, the following letter was read:

THE SALEM PARISH TO UNITY CHURCH.

SALEM, MASS., Oct. 23, 1882.

To the Members of Unity Church, Chicago:

DEAR BRETHREN: The Independent Congregational Church in Salem has received from you a courteous invitation to be represented at the installation of the Rev. George Batchelor, on Sunday, Nov. 5. The Committee of our church has already, as I understand, replied to your invitation, saying that, as the distance between us is likely to preclude the acceptance by delegates in person, they have delegated the writer of this letter, as a member of our society, to give expression, so far as he is able, to the feelings and sentiments of our own people.

Mr. Batchelor has been the pastor of our church sixteen years. At the end of that time he has resigned to accept your call. His resignation we have accepted, and as indicating the spirit in which it was received, and our past and present feeling towards him, I quote the following statement, which, by a unanimous vote, we have placed upon the records of our society:

"The members of the Independent Congregational Society in Barton Square, in accepting the resignation of their pastor, Rev. George Batchelor, after a ministry of sixteen years, desire to place upon record their regret that the cordial and profitable relations which, during all this period, have existed between the minister and themselves are to be sundered. During these years Mr. Batchelor has greatly endeared himself to us, not only by his pulpit work, but by his interest and sympathy, under all the varying circumstances of life, with old and young. And we desire to record our testimony to the value of his preaching, of his pastoral work and of his daily life as a Christian man and citizen of our community. While the relation could have continued as long as he saw fit to remain, and while, without one single known exception in the parish, his departure will be regretted, we nevertheless gladly contemplate any opportunity which may be before him of increased usefulness, more inspiring work or greater material prosperity, and we feel that we have no moral right to interpose any mere selfish objection to his going. We trust that in his new relations Mr. Batchelor will meet with the sympathy and co-operation which we know he will deserve, and with all the success which the most confident can hope for. We shall always feel an interest in his future welfare and happiness, and in that of his excellent wife and family, cherishing the kindest recollections of their life with us, and always regarding them as of us."

In quoting the above vote it may not be out of place to say that we are aware, as you must be, that it sometimes happens that a parish will, from a combination of causes not easily stated, become dissatisfied with a minister, and after making his position so uncomfortable that he is obliged to resign and seek another place, undertake to smooth the pathway of his retirement and his entrance into new fields by proclaiming to the world his virtues and his fitness in a series of resolutions, the chief purpose of which is to conceal a condition of

things which it is not desirable should be made known. We beg to say (if there should be in Unity Church the remotest shade of a suspicion to the contrary) that the statement which finds a place upon our records is founded upon the simple truth, and is pervaded by no spirit of mental reservation whatsoever. Everything that we have here expressed is a reflection of the unanimous feeling of our parish, as it is expressed among ourselves, whether in the church gathering, in our places of business, in our homes, or as we meet in the passing intercourse of daily life.

And the regard which we all entertain for the pastor who is taking leave of us is not that mere manifestation which is sometimes termed "minister worship," but it is the affection and esteem which are the result of growth. It is not mere admiration for what the world denominates "great preaching," though we do not undervalue Mr. Batchelor's powers in that particular direction, and feel sure that as a preacher he will satisfy the reasonable expectations of your own or any other society. His preaching has always borne the impress of sincerity, and been supported by a personal character behind it. He has preached in the spirit of a man earnestly striving to see and to present the truth for its own sake. Progressive and "advanced" in his ideas, and never attempting to cover or conceal them, his "liberalism" has not been of that narrow sort which fails to discern the respect due to the equally sincere convictions of those with whom he may not on every point agree. His best friends and most earnest supporters (if any one class in our society may be said to be more earnest than any other) are those who have not at all times thought themselves to be in full accord with him upon certain questions which have often created issues within our denomination. No preaching can be effective which is not well fortified, not merely by intellectual capacity, but by sincere convictions and a well-grounded personal character behind it.

A man is rarely followed and admired by a multitude or by a congregation simply for his own sake or for an appreciation of his gifts or powers. He is liked for what he is, or for what he is believed to be. This may not be enough to carry him successfully through; but without this, gifts and talents, however brilliant, will in the long run fail. Mr. Batchelor's influence and usefulness with us is largely attributable to the fact that, while he has labored with us as one of us, he has striven to exemplify his own best thought, and to become the best standard of the life of our society in the walks of men. We have always felt that he preached for the maintenance of the highest standard of life, the attainment of truth and the uplifting of humanity, and not with the view or thought of securing the applause of the multitude. You will find him an advocate of the broadest liberty,—a teacher who will endeavor to awaken and keep alive that reverence which comes from the best spirit within us, looking to and treating the founder of our religion as the highest form of life revealed to us.

We beg to say, in conclusion, that, great as is our regret for the occasion which calls for the severance of the relations which have existed so long between our pas-

tor and ourselves, we entertain for the religious organization whose call has brought our official connection to an end, no feelings other than those which all men and organizations of men should feel for each other when animated by a common purpose to lift humanity to its highest level. In truth, we shall henceforth feel a warmer and heartier interest than ever before in Unity church. Having, on a previous occasion, contributed in accordance with the ability of our humble means to the building of your edifice, we now feel that we have made the more valuable contribution of sending something that will help perpetuate your life even when buildings may crumble and men decay. In short, we are already beginning to feel that we are sending a missionary to a Western field, and, small and unpretentious as we are, and great and growing as you may be, we find an instinctive impression creeping over us that Unity church is but a branch of our own, and that we have only sent out a minister to keep an eye upon those broad and liberal religious principles in which, fifty-eight years ago, our own church was founded.

We know we shall be pardoned for asking you, as your new pastor enters upon his duties, to bear in mind two or three considerations not altogether foreign to the relations upon which you are about to enter.

Mr. Batchelor's first settlement was over our society. Here was where his married life began. Here his children were born. Here he founded a home. Here he formed the dearest friendships of a lifetime. Here, in homes where affliction has entered, the bonds of human sympathy have bound him to many families and many families to him. Here he could remain, surrounded by all that is pleasant and congenial in his daily life. It is needless to say that these associations cannot be interfered with without a sacrifice of much that enters into the happiness of life. We think we are correct in saying that, great as the difference is in the material advantages of the new settlement, that alone would have been insufficient to have induced your new pastor to make the sacrifice he has made. Looking at the great work in hand, you have led him into the belief that, from all you can learn of and about him, he possesses in your judgment the qualities that will best sustain your church on a sure and enduring basis, and perpetuate its good influence in the years to come. In our opinion your judgment is correct, and its wisdom will be proved. But if, in any moment after the first flush of enthusiasm in the settlement of a new minister shall have worn off, you may be tempted, in the light of any great preaching or brilliant efforts you may have listened to in the past, to draw comparisons which may lead you to question whether some other selection might not have been more successful in drawing a multitude together, we beg you to remember that no influence can count for more, in the long run, than that good, unpretentious preaching which comes from a heart inspired by a desire to attain the highest and best truth, and by a personal character which, as the months and years go on, will leave its impress upon the community, and especially upon the people with whom it is brought most in contact. We ask, as the only return to us for any feeling of sorrow

we may experience at the sundering of relations by the change which is taking place, that you will give to your new minister your most hearty support, your personal sympathy, and in every way that encouragement in his labors for your church and what it represents which he has a right to expect, considering all the circumstances which will attend his settlement. He comes to you to stay, in the hope that he may, with you, finish his life-work, and at its close look back upon a greater and better work than if he had not come. The fulfillment of his expectations rests largely upon him, but not less largely upon you.

Fraternally yours,

NATHANIEL A. HORTON,

For the Independent Congregational Church, in Barton Square,
Salem, Mass.

ADDRESS OF WELCOME BY DR. E. INGALS, OF THE BOARD OF TRUSTEES OF UNITY CHURCH.

REV. GEORGE BATCHELOR.

Dear Brother: As this is the occasion of your formal assumption of the pastorate of Unity Church, it is thought to be fitting that your new relations to the Society should be publicly recognized, and it has been determined that this shall be done by the congregation in the old, simple fashion—a method sanctioned by the primitive customs of the church. The congregation has deputed me, as their representative, to bid you a hearty welcome to this pulpit, to this city, to our homes, to our friendships. I welcome you to a church whose history is not unknown. From this pulpit for twenty years Robert Collyer disseminated his pure moral teachings; here were heard his eloquent and patriotic words during all of our great struggle for national existence; here he spoke in the cause of virtue, temperance, industry, charity, simplicity; here he pleaded the cause of those who could not plead for themselves,—the slave, the child, the poor, the unfortunate, the debased; and the spirit of his words and works remains with us to embalm the spot in our memories. This church, too, has a warm place in many hearts that distance widely separates. The friends of a free but conservative Christian faith look upon it as a beacon light in a city that is likely to become a conspicuous center from which the intellectual and moral influences of Unitarian belief will radiate. This was sufficiently attested in an hour when we all sat in the shadow of a great calamity. When, eleven years since, this church was in ashes, as was the home and place of business of nearly every member of the congregation, the Society was made the recipient of tender sympathy and munificent relief from many parts of our own, and even from foreign lands. This generosity we have not forgotten, and we trust some time to be able to requite it to the world. We hope and expect that this church may become one of many efficient agents in helping to centralize and consolidate the now too dispersed forces of Unitarian belief and action. From this pulpit we hope that at all times the truth may make you free to utter the deepest convictions of your mind and heart. On this subject I perhaps cannot better express the feelings of the congregation than by reit-

erating and emphasizing what we have said on another occasion: "That it is our desire that the teachings of Unity Church should stand based on the fundamental idea of the unity of God, and be as broad as the domain of truth." We care little for the shifting dogmas of theology, but expect from our pastor labors that shall promote our spiritual development, and aid both us and our children to walk in the paths of purity, truthfulness, honesty, justice and helpfulness towards all. This church now looks into the future with hope and trust, and feels a firm assurance that your labors here will bring to us all abundant blessings. I am safe in pledging you the hearty co-operation of the congregation in all labors for the good of the denomination, the church, and of society at large.

RESPONSE OF THE PASTOR ELECT.

In reply to the above, Mr. Batchelor spoke *extempore*, in substance as follows:

I thank you, sir, for the welcome you offer me as the representative of Unity Church, and you, also, the people of this congregation, from whom the welcome proceeds. It is fitting that my installation here should be the act of those from whom I derive my authority to stand in this pulpit.

You have summoned me to an honorable post and to a large opportunity. The history of Unity Church is known wherever Unitarianism has spread and the English language is spoken. You have reminded me of the eminent services of your great leader and friend, Robert Collyer, and in doing so you have set up before me a lofty ideal of manhood and a type of leadership true and strong.

The call of Unity Church is a call to a post of honor and of danger. The difficulties will be great, and failure conspicuous; the inspirations will be many, and success a distinguished honor.

I do not flatter myself that I am competent to fill this pulpit, to maintain the prosperity of this church, to do the great work required of us here. I have estimated the difficulties, I have encountered the doubts, I have looked on the dark side of things. I think there is no difficulty, doubt or danger that I have not estimated; and, looking at these things, I have undertaken the task to which you invite me, not because I consider myself sufficient for the work, but in the conviction that we you and I working together, are competent to build up here and maintain a true and living church.

You have invited me to a free pulpit. I accept the trust with the assured belief that within Christianity, as represented by our Unitarian Church, there are all the elements required for the development of the most perfect type of human excellence. I accept it in the hope that here all truth may have a welcome, every good cause furtherance, and that together we may grow up into a church wherein shall be liberty, love, reverence, and whatever shall give strength, courage, comfort and consolation, that we may become in knowledge, as we are in fact, children of the Father Almighty.

It was, sir, a good custom of the old colonial days for the people to ordain and install their ministers, and we but return to the simplicity of the ancient rite in this

quiet service of welcome. In order that the people may have voice in the matter, I have prepared the responsive service, which is printed in the order of exercises, and ask you now to lead the people as we read it together.

Then followed the impressive responsive readings, prayer, anthem, and the singing by congregation and choir of Samuel Johnson's beautiful hymn,

"Father, in thy mysterious presence kneeling."

Then came the following sermon by the pastor:

UNITY IN RELIGION.

Endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as you are called in one hope of your calling: One Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all.—*Eph. iv., 4, 5, 6.*

Having accepted the trust to which you have invited me, I am confronted by the question, What do we mean by calling this church Unity Church and ourselves Unitarians? What rights, duties and privileges do these phrases suggest to us, and what ought to be our future course of thought and action in order that we may fitly illustrate our principles and answer to the just expectations of those whom it is our duty to serve?

In attempting to answer these questions it will be possible to point out only a few of the larger aspects of our faith and work, and I shall regard them as they are revealed from four successive points of view, leaving matters of detail for future consideration.

From the first point of view we see all those rights, duties and privileges which group themselves about the individual, and it is clear that Unity Church, rightly named, must make much of the individual,—

THE UNIT IN SOCIETY.

To the recognition of the rights of the individual this church owes its existence, and Unitarianism its motive and impulse and peculiar place in the National life. For Unitarianism in America had its origin in the assertion of the right of private judgment in matters of religion.

Our church, then, stands for liberty. It asserts the supreme authority of the individual reason and the individual conscience. Against the assumptions of ecclesiastical authority, it declares that, no matter how true the belief or how righteous the deed, that which is done by any man against his reason and in disobedience of his conscience is wrong. Against those who claim liberty but disclaim responsibility, it affirms not only that man is free to obey his own reason and conscience but that he is not free to do otherwise.

To match the doctrine of individual liberty, the church must assert the doctrine of individual responsibility. Those who claim the one must accept the other; and when freedom of choice and action have been exercised, then one must be taught to stand up manfully and accept the legitimate consequences of his liberty. In order that in the exercise of liberty life may become a growth, the church must hold up before the individual the highest conceivable ideal of human excellence. Stimulating the soul both by the unfolding of principles from within and the exhibition of examples from with-

out, that the reason may rise to higher laws of thought and the conscience enforce a higher obligation. The church of the Unity should seek to produce individuals who shall be free, loyal, reasonable, conscientious, self-controlled and self-directed men and women, who feel the stir and tumult of new desires as they rise through successive stages of their work and pleasure, discovering new meanings in their daily toil, new compensations for their meanest drudgeries, and feeling the movement of the spiritual powers, and that flush and glow of feeling which distinctly mark the awakening of the religious sentiments. It should stimulate the imagination to see the beauty and sublimity of that world which lies within the soul, and to rise continually within itself to nobler forms of thought and action.

Defined from this point of view alone;—

1. *Religion is the conscious movement of the soul from lower to the higher forms of its own life.*

Many good men and women of our time, weary of the conventionalities of religion, have turned to this fresh and unspoiled source of refreshment, and in the great joy of their awakening have declared that no other religion is necessary.

But to linger in the sphere of the individual, to seek personal perfection and happiness alone, to feel the glow of righteous impulse and the satisfaction of righteous action, if we rest in them, may in the end conduce to refined selfishness and self-righteous isolation from the great current of the warm life of humanity. For we are all parts of an organism, and we must pass in thought and action out of the sphere of the individual into universal human relations and recognize

THE UNITY OF MAN.

This furnishes our second point of view. No man lives alone, or can. From this vast, wondrous, complex organization which we call humanity, we have received and still receive unstinted bounty. At its worst, humanity is poor, blind, miserable, and degraded. But at its best, how brave and sweet and true a thing it is! From it come to us what examples of heroism, what impulses of inspiration, what tenderness of love! How through the ages, toiling, weeping, fighting, achieving, it has gathered stores of power and wealth of opportunity which now it pours out upon us! The consciousness of this bounty excites gratitude! It has even in our time created a worship of humanity, and of our great Father Man some have spoken in terms not unlike those in which the Christian ascribes praise to God.

The true Church of the Unity will of all things stand for this brotherhood of the race, acknowledging all that it has received from man, and pledging itself to become an active and healthy part of the human organism, furnishing good blood and the electric impulses of virtuous deeds to the common stock of life. And as it acknowledges its debt to man, so also will it remember its duty to men, and will allow no society, secular or religious, to show a more lively sympathy for the wants and woes of that unblest portion of the race which in the struggle for existence has been crowded out or crowded down or left behind.

Benevolence and beneficence—good will and good

action—will be forms in which it will write its creed. Looking at the question from this point of view, we say:

2. *Religion is the movement of the soul out of individual into universal human relations.*

The history of this church makes it impossible that it shall ever be indifferent to this article of its faith. In this city it ought never to be doubted that "mankind is one in spirit, and an instinct bears along round the earth's electric circle the swift flash of right or wrong." You know at least that mankind is one in sympathy for suffering, and that your greatest calamity was the world's great opportunity.

It is said that there are pines whose seed-vessels never open excepting when the forest fire breaks their seals and prepares them to plant the desolation anew. Certainly there are treasures of tenderness and sympathy in human life which you could never have known had not they been revealed by fire. Knowing them once, they can never be forgotten.

But we have not yet reached the complete idea of religion when we have defined the duties of the individual and the claims of humanity. To stop here would require us to overlook some of the most conspicuous facts and impulses of the religious life. For humanity is but an atom in the universe, and we are compelled to look beyond and above our race, and with science and philosophy to affirm

THE UNITY OF THE UNIVERSE.

We live in mystery. We cannot move far from the surface of our nature inward to that which is deep and real without touching inscrutable mysteries. There are forces at work within us which we cannot explore or explain. There are depths within depths, heights above heights, abysses of woe and the hiding of power, mountain peaks of grandeur and summits of achievement. But these near and familiar wonders lead our thought to the contemplation of other mysteries which open above us in the law, the order, the power, the unfolding of the universal existence,—mysteries which excite in us hope, fear, reverence, and longing. Herbert Spencer tells us that this mystery, forever inscrutable, will always press upon the mind of man with such power that religion can never cease to be, and many of our time, and of all recorded time, have attempted to rest in this conception. Some of the most sublime souls, awe-struck by the grandeur of the universal mystery, have not dared to name it, nor shape their longing into prayer. With the Egyptian and the ancient Hebrew, they have rested in the thought of the eternal, unnamed and nameless forever. To them now, as of old, the Sphinx is the emblem of the highest attainment of human thought. This deepening sense of mystery and of dependence upon higher powers we must encourage and strengthen, affirming that the soul must look above its own life and the life of humanity. In this sense we say that:

3. *Religion is the movement of the soul upward out of its own life, out of the universal human life, into relations with that which is above man.*

In this realm, however great the wonder and the mystery, we move in the current of modern thought when

we affirm that the chief and characteristic expression of the universe is unity. The drift of investigation is towards the perception of one substance, one force, one law, one plan in all things.

What great soul was he who first used that word, the Universe, seeing and saying that all these moving things are moving in one order, by one law, constituting one system, thus gathering up into one phrase all the scattered discoveries of the ancient sages? The latest achievement of modern science is the affirmation of the unity of all things, and we but lift that affirmation to a higher level when we assert the moral unity, the spiritual origin and destiny of all intelligent creatures.

To give clearness and significance to our assertion we must advance another step in our thought and affirm

THE UNITY OF GOD.

For we cannot have religion in all its power of consolation, nor the moral law with all its sanctions, unless we can say that:

4. *Religion is the conscious dependence of the soul upon, and loving trust in, that which is above all human life.*

It is not enough to feel the universal mystery and affirm the universal order. The horizon of the individual life expands and the ideal of personal conduct is elevated by the belief that man is the child of God. The bond of humanity gains strength, and work for humanity has a new meaning, when we can believe that all the great souls who have lived and achieved and passed on into the mystery of existence still live; and that as Paul could say of his great leader who had passed from sight, that his life was hidden in God, so we may say that their lives are hid with Christ in God. Much more does it add courage and faith if we can believe of those who have never lived their true lives on earth, that still for them "good shall come at last, far off, at last to all, and every winter change to spring."

Omitting this, we have many and powerful elements of the religious life. But love, which is chief of all, we do not have. For law, order, force, mystery we can have no affection, and from them we can expect none. If we obey, we live; if we transgress, we die; and, living or dying, we suffer as we pass, and that without remedy.

For the integrity of the unit, for the unity of the race, for the unity of the system in which we live, we need the doctrine of the unity of God, and by necessary laws of thought we are driven to affirm it even when we seem to deny it. Now, the support of love for God is the belief that justice is a law of the universe as immutable as the law of gravity. If we can trust that, all the rest follows. But who shall deny that justice is a term of the universal order? Even the atheist asserts that, and in so doing he affirms God. For there is no meaning in language if justice be not everywhere and always an attribute of consciousness, a mark of intelligence, a proof of being. For justice is found in what?—in matter? in motion? in heat? in light? in force? in gravity? in cohesion? or chemic agency? In the earth? the sun? or the solar system? Nay, justice is an attribute of life, and reveals to us the eternal life in which we live and move and have our being.

Friends, my task is not done; it is but suggested. I

have given, as in a catalogue, the great topics we are to consider together, and the great duties which will grow out of our belief.

In conclusion, let me say that I have borne in mind, in passing, the various forces at work in the world of thought and action. On the one side of us is the main body of Christendom, orthodoxy in all its phases, which declines our fellowship; on the other, free thought in various forms, religious and irreligious, which refuses to call itself Unitarian or Christian. Between these two lies our way. It is our mission to preach the gospel of reconciliation, to show that all good things in belief or action are possible in our fellowship; that whatever in orthodoxy is true and permanent, we accept; that whatever in free religion is good, we long for; that whatever any society would do for man, we would do; that whatever reverence, or love, or humane endeavor is inspired by any faith or hope, that we shall strive to make the result of our labors here; and that we shall have for our standard nothing lower than the attainment of a full-grown manhood, even the measure of the stature of the fullness of Christ.

UNITY CHURCH TO SALEM PARISH.

As a still further indication of the spirit of this occasion and the animus of this happy church, we print the response of the Trustees to the greeting received from Mr. Batchelor's former charge:

CHICAGO, NOV. 5, 1882.

To the Members of the Independent Congregational Society, in Barton Square, Salem, Mass.

DEAR BRETHREN: The Trustees and members of Unity church acknowledge the receipt of your cordial letter of October 28th, the reading of which formed part of the installation service of the Rev. George Batchelor as our pastor to-day. We thank you for the kindly feeling which you express toward us, and for the generous interest in our common cause which leads you to acquiesce so cheerfully and unselfishly in a loss which, to many among you, must have seemed like a personal bereavement.

The account which you give us of Mr. Batchelor's sixteen years' pastorate, so full of honor to him, of use to you, of happiness to all, confirms our high estimate of his character and power, and is a happy augury for a service as enduring and as useful among us.

Since the day of Abram's march from Haran toward the Land of Promise, the eye of hope and the restless feet of progress have always been turned toward the setting sun. Each region, from Canaan to California, has once been "the West" to the race which peopled it; each one, in turn, has been left behind by the current of civilization, and has been called on to send forward men and material for the building of a yet newer West beyond.

We, in calling your late pastor, and he in accepting our call, have only obeyed the general law of progress. Illinois and Iowa are now receiving from Massachusetts the interest and increase of the treasure which the Mayflower brought from Old England to her.

It is to our profit that, through these centuries, Boston and Salem have not kept their five talents hidden in

the earth, but with them have gained five talents more. "Because they have been faithful over a few things, they shall be made rulers over many things."

But if the eye of youth and hope looks Westward, it is just as true that the glance of memory is ever turned gratefully back toward the East of early association. Many of us came to the prairies of Illinois from the hills of New England, and to all the traditions and institutions of New England are a precious inheritance and our best estate.

Our debt is great, and is but poorly acquitted if we make no return except in the material form of bread and meat. It is not probable that Unity church will ever be able to repay you for your present sacrifice in our behalf; but you will, we are sure, feel that we have been faithful to our trust if, in future years, we shall pass along to some younger and more distant community a portion of the fruits of your investment.

Nor are we unmindful of what the world did for Chicago in her sore distress eleven years ago, and that the present Unity church was built, in great part, by the generous offerings of our brethren at the East. That this obligation is felt and acknowledged by us is, perhaps, best shown by the following extract from a report adopted by the church at a meeting which was held Nov. 17, 1879, to celebrate the payment of the bonded debt of the society:

"We have met to-night to celebrate our emancipation from the thralldom of debt. Our mortgages are released, our notes are canceled, and no man can lay a creditor's hand upon this property, which now first really belongs to that service to which we undertook to dedicate it ten years ago.

"For this let us rejoice and give thanks. But may we venture to declare that we still owe a debt as sacred as that just paid? Its evidences are recorded only in the registry of deeds of grace and goodwill. Many of our creditors are unknown to us, and all are beyond the reach of individual repayment.

"But we shall never earn the world's receipt in full, nor the quittance of our own consciences, till we have freely given in some form or other to the common cause which we and our Eastern benefactors hold dear, the full amount which they contributed, in our disaster, to rebuild Unity church."

Our call to Mr. Batchelor was made without personal knowledge of him; but it was unanimous and sincere, and it was fully confirmed by a second vote, after an opportunity had been given us to hear and know him.

A very wide range of opinion finds home and shelter among us, and no test of faith is applied to either minister or member. We only ask that our minister shall believe and practice so much as shall make it possible to maintain a Unitarian church as a useful and honest institution, and that he shall keep his people advised of any serious change in his opinions and practice.

Mr. Batchelor is no novice in liberal thought. His mind has been ripened and matured by sixteen years of study and preaching under the genial influence of the best culture of Massachusetts.

While we believe that the freest and best thought of the present time will be hospitably entertained by him, we have no fear that his relation with us will be strained by rash departures or the hasty adoption of ill-digested theories.

As you say that he has come to stay, so we say that we invited him to the end that he *should* stay, and with

the honest purpose of working with him heartily and steadily in and for all that makes for our own improvement, and for the good of the community in which we live. The qualities which we discover in him, and the general feeling of content in the society, make us hope that his pastorate may be long and full of honor.

Though we may never meet each other face to face, we trust that the friendly relations between the two churches, now so pleasantly begun, may be lasting, and that each may rejoice in the success of the sister church, and mourn with her in her sorrow.

We are, brethren, very sincerely yours,

THOMAS S. WALLIN. } Trustees.
EPHRAIM INGALS. }
FRANK B. HOSMER. }

SAMUEL S. GREELEY, Secretary.

Conferences.

WOMEN'S UNITARIAN ASSOCIATION.

Fair skies and balmy weather favored the second meeting of the Women's Unitarian Association, and the little parlor of the Third Unitarian Church was quite closely seated. Good music had been provided, and the papers were prefaced by a song with piano accompaniment. The subject for the afternoon—"William Ellery Channing"—was divided into three topics, viz.: The Boyhood of Channing; Channing as a Man and Philanthropist; and Channing as a Minister.

Rarely has the fulness of mature life been so closely indexed by the character of the boy as in this instance. His consideration and pity for dumb animals; his thoughtful sympathy for the poor and suffering; his loving and unselfish devotion to his family and his strong conscientiousness; his absoluteness in avowing the uttermost truth, were all only seed grains of a noble manhood. These themes were dwelt upon and interspersed with pleasant incidents, all charmingly told, by the first essayist, Mrs. Amory Bigelow, the paper concluding with a beautiful eulogy upon the character of the boy.

The meeting having voted to waive all discussion until the papers were concluded, the second paper followed after an interlude of music.

Beginning with Channing's departure from home at nineteen, the second essayist, Dr. Julia Caldwell, gave a brief account of his life as a tutor in Virginia; of his rigorous self-discipline of body as well as mind, carried to such an extreme in the first instance as to permanently injure his health, while, on the other hand, his rigid self-scrutiny not only shielded him from error but led him to take a stand on the question of slavery and of human rights, and out of this to evolve the idea which crystallized into an abiding belief in the dignity of human nature. The essayist gave the incident so often quoted in the old anti-slavery days, told by Miss Martineau, of the meeting of Channing and Garrison in the Senate chamber of the State Legislature of Massachusetts, when a lady said to her next neighbor, "Righteousness and Peace have kissed each other." She dwelt upon Channing's interest in the laboring classes, his efforts in be-

half of emigrants, organizing societies to advise and aid them when they land upon our shores, and also upon his interest in prison reform. All these marked him as a man beyond his time. His philanthropic sympathies were not bounded by his own country, but reached across the water, and he expressed in strong terms his sympathy with oppression everywhere.

Mrs. F. S. Heywood, in her essay on Dr. Channing as a minister, said of him: He was above and before all things else a minister; he preached because he loved to preach, because he delighted to tell others what was to him the most beautiful, the most precious, the most all-engrossing truth in the universe. He has been called an enthusiast, an idealist; he was more, he was a seer and a prophet. The essay touched upon his work, his popularity and his power in the pulpit. "As a pastor he was kind and self-sacrificing, but always grave and dignified." The writer dwelt upon his earnestness and self abnegation, his faith in the inward evidences of Christianity and its adaptation to our wants. He taught the value of character and conduct, and urged men to be saved from sin by noble and upright lives. He was liberal and tolerant to those who differed from him. The essayist concluded with quotations from tributes of those who had known him in his lifetime.

The talk—it could not be called a discussion where everything was but an added word of praise, another leaf to swell the testimonials to his worth—was both pleasant and interesting. One spoke of the reception his writings had abroad, the first full edition having been published in England; and in Hungary, which we feel is so far away, a collection of his sermons was published before they were in America. Another gave a pleasant incident showing his broad humanity; another dwelt upon his love of children, and quoted his high estimation of the worth of a religious training for children; still another upon his literary merits, based upon his essays on Fenelon, Milton and Napoleon. The limits of this little report forbid longer dwelling upon the pleasant occasion with its delightfully social side. The next meeting will be held at Unity Church, November 23d, the subject of the paper being "Theodore Parker." The ladies of that Society hope for a large attendance.

F. L. R.

The Unity Club.

THE Unity Club at Humboldt (Miss Safford's society) is taking a systematic course of study in history. Will it favor this department of UNITY with its programme?

MR. WENDTE, true to his active instincts, has started a Unity Club in connection with his parish at Newport, R. I. It reports Dr. C. A. Brackett as President, Thos. B. Congdon, Secretary. There is \$125.70 already in the treasury. Two evenings a month are to be given to the serious study of the Longfellow and Lowell lessons, published in UNITY Leaflet No. 4; and these studies are to be illustrated with recitations, tableaux, dramatic, musical and fancy dress entertainments, all based on the poet under consideration. Other work in preparation.

REV. ARTHUR MAY KNAPP, of Watertown, Mass., has just completed a course of six illustrated lectures on "The History and Philosophy of Art," before the Unity Club of Cincinnati. The course consisted of—I. Grecian Art; II. Early Christian Art; III. Medieval Art; IV. Art and Nature; V. Art and Race; VI. Art and Religion. These lectures are splendidly illustrated with stereopticon views, Mr. Knapp's collection embracing over 1,000 photographic slides. The lecturer has a most agreeable delivery, large information on his subject, and much enthusiasm. It has occurred to us that other clubs and art associations at the West might like to take advantage of Mr. Knapp's Western trip. As he supplies the pulpit of the Chicago Church of the Messiah for a fortnight, he may be able to respond to a few calls for a single lecture, or a course like the foregoing, or a briefer one of four, such as he gave last year before the Peabody Institute in Baltimore. Address him from now until November 30th at this office.

THE Unity Club of Cincinnati has started a *creche*, or a day nursery, where infants can be left while mothers go out to work. The Cincinnati *Commercial*, in speaking of this charity, says:

"The plan of the proposed day nursery is to open one or more rooms in the crowded quarters of the city, which shall be as bright and cheerful as possible, and in the charge of kind-hearted and intelligent women, where, for the sum of five cents per day, or thereabouts, any mother can leave her little one from morning till evening.

"Last summer we looked into such a refuge for babies in one of the most squalid parts of Liverpool, where we found that some twenty-five children were made so much at home by simple provisions for feeding, cleanliness and the homely comforts which go to keep small babies well and happy, that the little beneficiaries cried lustily when taken away at night. The poor creatures had known only rough treatment in the crowded and filthy tenement houses which were called their homes, and their daily visit to the nursery, by comparison with what they left behind them, was a transfer to an earthly paradise.

"It is good religious work to create such paradises for the children whose lives are likely to be hard and wretched enough when they are grown up, and who ought to have a few hours of genuine child happiness while they have the spirit and the freedom from worry to enable them to enjoy."

MISS BLANCHE DELAPLAINE, in a paper on "Industrial Schools," read before the Contemporary Club of Madison, Wis., (in connection with Mr. Crooker's parish), and published in the *Alliance*, thus describes one of Felix Adler's benefactions:

"The Workingman's School is something more novel in this country, being copied in part from schools in Prussia, Sweden and Switzerland, but differing from them in beginning industrial education at a much earlier age. Its plan of instruction is, briefly, this: Four hours during the week are spent in learning the use of tools. During the first two years the children work with chisel, ruler and carpenter's square, upon plates of softened clay, drawing, cutting and finishing squares, triangles and various other geometrical figures, passing from these to the forms of objects in common use. At the age of nine they are allowed to work in rough woods, using some additional tools; at eleven the scroll-saw is given them, and with this they work upon wood and zinc, the latter being cheap, easily worked and suitable for a variety of articles for kitchen use. Their work is now done entirely from drawings, and they use only their own copies of designs. The highest class receives instruction in carpentry, in all its details, which carries the child to the age of thirteen or fourteen. It is intended to give higher technical instruction to

those who show decided ability, and for the others leaving the school to provide evening classes, in which their general education can be continued in various directions. This plan is subject to modifications as experience may show them advisable.

"It is easily seen that the rudiments of arithmetic and geometry are incidentally learned in this work, and in learning of the various kinds of wood and copying forms of nature in wood, clay and plaster, some practical knowledge of natural history is acquired; but special intellectual training is by no means neglected. The course of instruction embraces not only 'the three Rs,' but also grammar, composition and German, geography, history, algebra, geometry, natural history, natural philosophy and ethics, or systematic instruction in the duties of life. It is intended that all of these shall be taught in the most interesting and enlightened manner, cultivating at the same time the physical, mental and moral nature."

Miss Delaplaine thus compares the æstheticism of Wilde with that of Adler:

"It is claimed by some of the admirers of Oscar Wilde that his mission is to preach 'The Gospel of Beauty in Common Things,'—that he is a disciple of Ruskin, anxious, like him, to show us how the humblest things and the lowliest work can be made to reveal a soul of beauty. This may be so, in spite of the eccentricities which are associated with his name; but what a difference between the two methods of seeking for and developing this beauty! In studying one we find ourselves, as a witty critic has said, 'in the rosy twilight of a deftly darkened room, where human beings, clad in tinted costumes of harmonious hue, have made themselves adjuncts of furniture and wall paper, and sit in wrapt admiration of a dado, or enchanted with a frieze.' No thought of suffering or sorrow, no suggestions of want or crime may enter here,—that would disturb the harmony and destroy the repose which is an essential part of this sort of beauty. How invigorating and inspiring it is to turn from this refined but enervating selfishness which must inevitably deaden the sensibilities and corrupt the taste, to those noble workers, who, welcoming the clear sunlight as one of their strongest allies, take it with them into the darkest corners, the poorest homes and most degraded neighborhoods, making the curved line of beauty a circle which shall include all."

Notes from the Field.

DUXBURY, MASS.—The venerable Unitarian parish at this place, which is 250 years old, is in trouble. It is in search of a minister, the first agony of the kind that it has experienced for forty-eight years. Some of its Western associates can assure it that the agony would be none the less if they had experienced it annually. It is something that a church cannot get used to so as to like it.

CRESTON, IOWA.—Mr. Cushing continues to interest large audiences at his opera house meetings. He is at present giving a series of "Legends from the Old Testament," and the local paper complains that they are too brief,—a rather exceptional fault, but on the whole not to be deplored.

On the 5th ult. Mrs. C. T. Cole, of Mt. Pleasant, Secretary of the I. U. A., visited this portion of her diocese, and occupied Mr. Cushing's desk.

HUMBOLDT AND ALGONA.—From this excellently-worked circuit of Miss Safford's comes excellent tidings. At Humboldt, during the long vacation of the pastor, the young people sustained regular services every Sunday, as they still continue to do on alternate Sundays, when their pastor, Rev. Mary Safford, is absent preaching to the friends at Algona, where a new Sunday School has been

organized. Mr. Blake's "Services and Songs" are used in both Sunday Schools, and the word is, "We are doing better work than ever before, and though persecuted a little for righteousness' sake, are hopeful and not cast down."

MADRID, SPAIN.—Columbus, the discoverer of America, has recently been discovered. In a Madrid museum a fine old portrait has been brought to view by peeling off one or two inferior portraits. The likeness promises to become classic. Thus it is that this radical age, by exercising its powers to scratch off the venerable varnish and unworthy glosses that superstition and ignorance have placed upon the walls of time, often serve to restore the true ideals and the real heroes of the past. Let the work of scraping old walls go on. There is much real beauty yet hidden by whitewash.

SALEM, MASS.—Mr. Batchelor had the rare pleasure of giving a personal commendation to his successor in his farewell address to his old parish before starting for Chicago. It was the greatest compliment that the society could possibly pay to their retiring pastor to call the man of his choice, Rev. B. F. McDaniel, of Exeter, N. H., to carry on the work he was leaving. In this prompt action they have conserved their spiritual forces, and what of grief they may feel in parting with an old friend they may nobly assuage in trying to make pleasant the coming of a new friend. The selfish indecision which leads so many modern parishes to wait and wait lest there may be a better man somewhere than any yet seen, is rebuked by this hearty decision at Salem. Let others go and do likewise.

PETERSHAM, MASS.—Rev. Lyman Clark closed his pastorate of more than eight years with the First parish, October 8, in view of which, with other resolutions, the following was adopted by the parish:

Resolved, That as a pastor over this society, and in his unwearied labors in behalf of the public library, in our public schools, in the improvements of our village and town, and in all the positions he has been called to occupy, he has done a "good work," and leaves for us many valuable and permanent blessings, deserving the unqualified approbation of the entire community.

No more hard-working or sincere brother left the halls of Meadville in the old time, when we were students together, than Mr. Clark. His classmates, at least, will recognize in this resolution only words that are merited. We join with his old parishioners in wishing him a congenial home and an appreciative parish wherever he goes.

ST. PAUL, MINN.—We have to get much of our gossip concerning this as well as other parishes *via* Boston. So modest is the Western fraternity that it is hard for the left hand to find out what the right hand is doing.

A Bostonian went to hear Mr. Gannett preach, and we hear of it in the *Boston Journal via the Christian Register*. This correspondent says that she (for we guess that she is a woman) "found the whole service delightful," and reports it as follows:

Before the sermon, Mr. Gannett read the familiar poem, "A Voice in the Twilight." It is his custom, I am told, to read each Sunday

some poem outside the hymn-book, selecting it sometimes from the works of some one whose name is a household word, again taking something meet and suggestive that has come to us from an unknown pen. Mr. Gannett did not preach from a text. I am told his sermons often began and go on without one. The Bible reading of the parable of the talents bore indirectly upon that which followed. Mr. Gannett begin by quoting some words from Arthur Hugh Clough. This is the thought: "The key of life passing all walls, opening all locks, is not 'I will,' but 'I must,' I must, I must, and I do it." He went on to say that he had found in a letter from a friend three suggestive words,—"I can, I will, I must." These three little words proved the theme of the sermon. "I can," he told us, "is the raw material of life." "I will" 'rough hews' the raw material of 'I can.' " "I must" shapes out success." "These three words," he said, as the sermon went on, "are in the history of every day, in the history of every life. How much can I do? How much will I do? How much must I do? The blessedness of our life comes when we turn our 'I must' back into 'I will.' The sermon, given entirely without notes, was a poem in prose. It seems to me Mr. Gannett merits the appellation Poet-Preacher of St. Paul. After the service I went over the building, which its pastor and people like to call a "Church Home."

By the way, the "St. Paul Year-Book" is at hand, from which it appears that this Society is to hold its annual church fair December 7-8, and those who wish to help to pay for the new pulpit and pews, can send articles useful or ornamental. If a church fair is ever in good hands and a good thing, it must be there and now.

HUNGARIA.—The following clipping from a Newport paper, giving an account of the address delivered by Prof. John Kovacs, President of the College at Kolasoar, in Hungary, at the Channing Memorial Church, a few Sundays ago, contains information which must interest all those whose sympathies go out towards those who labor for freedom, fellowship and character in religion the world over:

Prof. Kovacs related how, in 1557, complete religious freedom had been proclaimed in Transylvania, which is a province of Hungary about the size of Scotland, and enjoyed at that time a similar independence.

In 1566 the great preacher and reformer, Francis David, by his powerful address converted king, court and country to the Socinian view, and two years later Unitarianism was recognized by law as the religion of the State. David, however, progressed too far for that day. He taught the pure humanity of Christ, and was cast into prison for heresy, where he died a martyr to his convictions. For three hundred years Unitarianism has maintained itself in that country, though undergoing great persecution and suffering at the hands of the Jesuit and illiberal Austrian and Hungarian rulers. The large hearted and noble Emperor Joseph II. again granted them their religious rights, but could not restore their endowments. With the restitution of the Hungarian constitution the cause of liberalism in religion also gained a great victory. At present there are 109 churches of this faith in Hungary, many of them quite large, and holding from 1,000 to 4,000 people. Each church has also a school attached, and the professor holds a commission from the ministry of education to visit and report concerning our American public schools and colleges. He is also deeply interested in securing the endowment of two American professorships in his own college, one of which is to bear the name of Dr. Channing, whose entire works have been translated into the Hungarian tongue, and whose catechism every Unitarian child in that country can repeat by heart. The ladies of the Unitarian church in Newport meditate an entertainment toward this object.

Perhaps no American is so well and widely known in Hungary as Channing, whose works are found in Calvinistic and Lutheran households as well as in Unitarian homes. He is revered as a prophet in that country.

• Prof. Kovacs visited yesterday, with an enthusiasm and reverence which were really touching to behold, the scenes identified with the early life of this noble son of Newport.

Announcements.

RECEIPTS OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

Membership fees paid into the treasury of the Women's Western Unitarian Conference from May 6th, 1882, to date:

Mrs. G. E. Gordon, Milwaukee, Wisconsin.....	1 00
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MRS. JOHN C. HILTON,
Treas. W. W. U. C.

Chicago, October 26, 1882.

A GOOD OFFER.

The Chicago, Burlington & Quincy Railroad Company has just issued an illustrated treatise, "The Heart of the Continent," describing the wonderful growth of the Six Great States. The book is beautifully printed, and numerous engravings of high merit adorn its pages. Any one sending their name and address with two three-cent postage stamps, will receive a copy by return mail, by applying to PERCEVAL LOWELL, General Passenger Agent, Chicago, Illinois. (5-t.)

WESTERN UNITARIAN CONFERENCE.

Further contributions since last report are acknowledged, to wit:

From Unity Church of Cleveland, per Rev. F. L. Hosmer.....	\$100 00
From Unitarian Society of Buffalo, per Rev. G. W. Cutter.....	130 00
From the Free Congregational Church of Bloomington, Ill., per Rev. J. R. Effinger.....	15 00
Total.....	\$245 00

JOSEPH SHIPPEN, Treasurer,

59 Portland Block, Chicago, Ill.

November 1, 1882.

A CARD FROM THE ANN ARBOR SOCIETY.

At last our new church is finished, and will be dedicated Tuesday evening, November 21st, Rev. Grindall Reynolds, of Boston, Secretary of the American Unitarian Association, preaching the dedication sermon. On Wednesday and Thursday, the 22d and 23rd, the Michigan Unitarian Conference is to hold its annual session with us. In addition to the ministers of the State and Rev. Mr. Reynolds, it is expected that Rev. F. L. Hosmer, of Cleveland, and Rev. J. Ll. Jones and Rev. Dr. Hirsch, of Chicago, will be present and take part in the dedication and Conference. The Ann Arbor Society extend a cordial invitation to the many friends at a distance

who have contributed toward the erection of the new church, as well as others who may not have donated to it, but who have watched its progress with interest. We feel that the church belongs not only to us, but to the denomination at large. Come and help us make the dedication and the first Conference held within its walls a time long to be remembered in Ann Arbor, and influential for good in the whole West. You have helped to equip us for work in this important educational center. We can only repay you by endeavoring to be increasingly diligent and earnest. Heartily we thank you. Come to our dedication and Conference. J. T. S.

FREE RELIGIOUS ASSOCIATION.

A meeting will be held in Hershey Hall, in this city, beginning Thursday evening, November 23, and continuing to Friday evening, November 24, under the auspices of the Free Religious Association, with its headquarters at Boston. The following is a partial programme of the exercises: Thursday evening, at 8 p. m., Address of Welcome, by Judge Henry Booth. Response by the President, W. F. Potter, of New Bedford, Mass., followed by addresses from F. A. Hinckley, Secretary of the Association, of Providence, R. I., Rabbi Hirsch, of Chicago, and others.

Friday there will be two sessions for discussions, beginning at 10 A. M. and 2 P. M., at which there will be papers and addresses—from Mrs. Anna Garlin Spencer, Florence, Mass; C. D. B. Mills, of Syracuse; B. F. Underwood, of Boston; Rev. Rowland Connor, of Saginaw, Mich., and others. Friday evening, at 8 p. m., Rev. M. J. Savage, of Boston, will speak on "The Change of Front of the Universe," to be followed by other speakers. The meetings are all free to the public, and a cordial invitation is extended to all those who are interested in a free and earnest discussion of the great problem of religion and morals.

The members of the Association and friends attending the meetings from abroad, are invited by the Channing Club to make their rooms, at 40 Madison street, their headquarters during the meetings.

PER REQUEST OF THE COMMITTEE.

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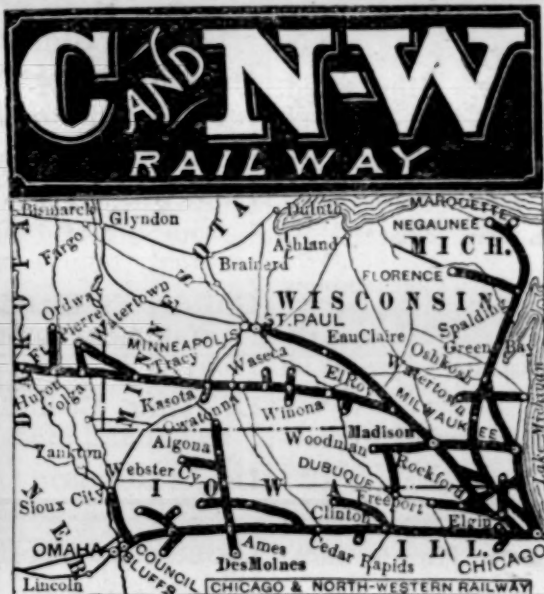
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